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THE

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AMERICAN BAPTIST MISSIONARY UNION.

RANGOON.

LETTER FROM MR. KINCAID.

The following letter is in continuation of the narrative of events at Rangoon, published at p. 437, last vol.

Aug. 11, 1851.—I wrote you by the July mail that on the first day of the month we were summoned to appear before the viceroy to hear a friendly message from the king. You can hardly fancy what favor it gave us in the eyes of the officers and all the people, to be noticed in this manner by his majesty. It was regarded by all as a mark of special favor. We have felt the effect ever since in the treatment we have received from all classes of people.

Diversities of tongues—Scriptures for all.

The number of visitors at the house in July was perhaps larger than in June. I have no means of knowing the exact number,—probably 6,000. Dr. Dawson keeps a register of all who received medical or surgical aid, and it shows, for July, 1780 persons. All who come hear more or less of the gospel of Christ, and among them are a few who appear to be earnest in their inquiries. There are often fifteen or twenty persons, of six or seven different nations, sitting in my room, and all reading the Scriptures in their own languages. I have lying on my table the scriptures in Hebrew, Greek, Latin, English, Portuguese, Burmese, Hindustani, Hindi, Bangali and Tamil. I need versions in Persian, Armenian and Chinese, in order to accommodate all who come, that they may read in their own languages the wonderful works of God. Two men who call can only read Hebrew, and they are both interesting men. It is delightful to hear them read the Psalms in the language of David. Beside them sit Burmans and Hindoos, reading the same divine songs in their languages. O that God would rend the heavens and come down, as on the day when Peter preached to the multitudes gathered in Jerusalem out of every nation. There must be an unction from above, or there will be no fruit. How powerless are all our efforts unless the arm of the Lord be revealed!

A cheering contrast.

We have reason to praise God for t favor he has given us in the eyes o heathen, making our way plain and opening so wide a door fo

the gospel. Last April all was dark and dreary, the worst fears of the timid seemed to be but too well founded. What could missionaries do under a government so bitter and relentless towards all foreigners? How could we hope to labor in the gospel, when even foreign merchants are harassed unceasingly, some of them made prisoners in their own houses, others thrown into the common jail? Such were the feelings of all when we reached Maulmain. "You are going into the lion's mouth," was the language of many when we left for Rangoon. It seemed truly so on our arrival here. Tyranny in its most odious forms seemed to be the rule, not the exception. I was declared a prisoner and forbidden to speak, or to walk beyond the limits of my own dwelling without the surveillance of a Burman officer. Of course I paid no attention to these orders. Such was the state of things on the 20th of April. On the first of May we were in our own hired house, our books displayed, our dispensary open; and we commenced our work of healing diseases, preaching the gospel and instructing all who came. On the 3d of May came a royal order, bidding us welcome and expressing the hope that we would be disposed to remain in the empire. From that day to the present we have labored without the slightest molestation.

The missionaries' object well known.

Our object in coming to this country is well understood. The governor himself said, last April, that he had formerly known me in Ava and that I was laboring to overturn the king's religion. On the first of July, when we went to the governor's, we found some twenty-five or thirty officers and servants sitting in the audience hall. They began conversing among themselves on the subject of our mission, the character of our books and the peculiarities of our religion; and certainly, they said much that was very true. After this they began to ask questions, and one was, if we were not 'Jesus Christ's men." "We are," I said, "and now I will give you the reason;" and I went on for some twenty-five minutes giving them an outline of the Christian religion, no one interposing.

I will mention another fact. Early in May the governor told Captain Crisp, an English merchant, that he should forbid my preaching and making converts, and that Mr. C. must be my security. He replied that he could not be my security in any such matter. Mr. C. informed me of this conversation two or three days after it occurred; and said the governor would soon demand of me the promise that I would not preach or make converts. I replied, "No; the governor will attempt no such thing. He must certainly know that I would refuse to give any such promise, and then he would be under the necessity of driving me from the country, or of submitting to see his authority disputed. The first he dares not do, the second would be too humiliating." As I expected, the governor has said nothing to me on the subject.

I mention these facts, I might mention many others, to show that the design of our coming into this empire is well understood. Still, we are not only allowed to go on, but are treated with favor by the authorities. How long this state of things may continue, we know not; and it seems to me that we should not fret ourselves about the future, but go on with our work, trusting in Him who ruleth over all.

Singular message—Interview with the governor—His extortions.

On the 29th of July we received a message from the governor which gave us no little solicitude. Very early in the morning, one of the government interpreters came and said the governor expected to see us. "What," I inquired, "does the governor want?" "He says, sir, that he has been very kind to you, in sending up a petition to the king, and at great expense in bringing the royal order from Ava, and you do not visit him nor say anything about the expense of getting down the order." "Indeed," I said, "this is strange. If

the governor sent a petition to the king he did it without our request; and who supposes it has cost anything to bring the order from Ava? It is an outrage to speak of expense, and you may tell the governor so." "No, sir, I would not dare to speak such words, for he is the governor, and you had better come and see him." "Very well; we will see him, but not to-day."

Every one supposed that a demand would be made for some two or three hundred rupees,—this would be treating us as he treats other foreigners. "What will you do?" was the inquiry of every one. "Refuse to pay any such demand." "But he has power to compel you." "He has power to send us out of the country, but he has not power enough to compel us to submit tamely to extortion and oppression." We remained quietly at our work till the 31st, thinking it not best to be in haste to see him. Many persons who are very friendly, urged that we should go with a present worth thirty or forty rupees, tell him that we were afraid and that we were poor, and so throw ourselves upon his clemency. To this I replied that neither was true. We were not afraid, neither were we so poor as to beg. If the governor had any just claim we would pay him, but would never tamely submit to extortion and tyranny. For in submitting to one act of tyranny we were only inviting outrage and oppression.

We took along with us a small present worth about eight rupees. We were received in a bland and gentlemanly manner. The governor made several inquiries, and among others when we intended going to Ava; to which I replied, "As soon as the rainy season is over." "You are right," he said, "it is difficult and dangerous to go up during the rains. When you are ready to go, I shall furnish you with the expense of the journey." None who saw and heard him on this occasion, could fancy him the governor we had to deal with last April. He did not even hint about the expense of getting the king's order, and of course I did not. He mentioned a complaint which troubled him much, and requested Dr. Dawson to prescribe for him. The next morning he sent for the medicine.

About three weeks since, the governor had an English captain, his first mate and ten or twelve of his crew, in prison, and extorted 1000 rupees besides detaining the ship two weeks. The captain very properly demanded a jury, and the governor appointed seven Armenian and Mogul merchants, who acquitted the captain of all blame. The governor went into a great rage and threatened the jury with fines and imprisonment. He then sent about forty of his guards to Mola Abram, the agent of the ship, with orders to shoot him if he refused to come. This settled the business. Mola Abram is a mussulman, and, though an English subject, had not courage to refuse the demand, and paid the thousand rupees. Such outrages are committed almost daily, with hardly the forms of law, by this man, who has the power of life and death. I will not trouble you with a long catalogue; but a slight specimen of pagan rule may not be valueless.

Inquirers—Disciples at Ava.

Yesterday (Lord's day) Ko Uetnee and three sons-in-law spent nearly all day with us. They live in a village four miles distant. He and his wife, three daughters and one son-in-law, are steadfast, worthy members of the church. With two sons-in-law who are not Christians I had much conversation, and one of them before leaving requested me to pray for him. Another very hopeful inquirer spent nearly the whole day making inquiries and listening to the gospel message. He is an officer, and has been listening almost daily for the last two weeks. His heart seems to be affected with the truths of the gospel. Several others appear very well. Why may we not hope and pray for the Holy Spirit's influence? I do not know why it is so, but I am confident I preach without much expectation of seeing immediate results. Sometimes I am so conscious

of this lack of hope and faith in my preaching, that it is painful in the extreme. But I will not trouble you with this. Pray for us, that we may be armed with the Spirit's power, else our preaching will be as idle tales.

We have been delighted to learn that Ko Gway and Moung Shway Nee, two of our oldest disciples at Ava, are alive. I am exceedingly anxious to get to Ava, and yet feel sad to leave this wide and hopeful field. A native preacher here could do almost nothing alone, but two or three could labor to great advantage with a missionary. We never have occasion to leave the house to find an assembly. The governor restricts us about giving books, and this is the only restriction. On the other side of the river I can distribute tracts and books, as that is another province over which this governor has no control.

Karens of Burmah Proper.

Aug. 28.—Two Burman assistants sent to visit the Karen churches east of Rangoon, have just returned; and last evening Oung Bau and nine other Karen disciples came in and spent the night with us, remaining till one o'clock to-day. We had a precious prayer meeting together, and heard their report both of prosperity and of suffering. To give you anything like a just account of their sufferings would require too much space and would present a dark picture, awakening the deepest compassion for the oppressed brethren, and burning indignation against the tyrants who crush them. For the present, at least, I will leave this gloomy detail, and mention the good hand of God upon them in making them rich in faith and heirs of a better kingdom.

Everywhere among them they have family worship morning and evening, and in every church they meet four times every Lord's day for public service. Oung Bau is the only ordained minister on the east side of the Irrawadi, and his district extends from the sea shore to within a few miles of Prome, nearly 300 miles from north to south. Within this district are thirty churches and something over 1000 members. There are ten assistant preachers. Oung Bau is obliged to visit all these churches to administer baptism and the Lord's supper, also to look into the discipline of the churches. During the past year he has been compelled to suspend from the ministry two assistant preachers, as well as several other members. There is no instance of apostasy, and there have been but few cases of serious discipline.

Great need of laborers.

It is quite probable that, among the ten assistant preachers, one or two of the most mature and well instructed may be suitable candidates for ordination, so as to divide this district into three. We might then look out from among the disciples in the different churches six or eight more for assistant preachers, so as to render the churches more efficient, and also to enlarge the field. One ordained minister, with four or five assistants, should go into the neighborhood of Toung Oo, a city 130 miles north-east of this. The Karens are exceedingly numerous over all that region, and they have sent repeatedly for teachers. Then again one ordained preacher, with several assistants, should be in the province of Prome, to carry the gospel through that region and northward towards the Salwen river. Now we have one assistant in that province and two churches. To the west, in the Dalla province, within twenty-five miles from Rangoon, and onward 150 miles towards Bassein, the Karens are numerous. From this region messenger after messenger has been sent to inquire for teachers, as they have heard of this religion brought by men from the setting sun, and that their countrymen are receiving it. The fields are white for the harvest and the laborers are few. The fields I have indicated cover a district 300 miles long and 200 broad, and are exclusive of the Pantanau and Bassein provinces extending between the Irrawadi and the Yoma mountains. *There* the churches are more numerous and more efficient, and for the last few years have suffered

less from oppression: there are four or five ordained ministers and some twenty-five assistants. The Karens are praying, and we are all praying, that the Lord of the harvest would raise up laborers to enter this great and hopeful field. Still, while we pray, we must look out for the men best qualified to go forth and sow the seed of the kingdom. We feel confident that there will be found among these 1000 members, a number of men full of faith and ready for the work.

Strength of faith in Karen Christians.

Just now five Karens came in, members of a church at Yutho, where there are about seventy members and several who wish to be baptized. The church is anxious to have a preacher, and also to have an ordained minister to visit them twice a year to administer baptism and the Lord's supper. They have come to see if we can do anything for them. It is surprising how rapidly the news of our arrival in Rangoon, and of the rough treatment we received from the governor, spread among the Karens. All who have come in informed us that they soon heard of it, and that prayer was made incessantly for us that we might not be driven from the country. I feel ashamed when I look on this people, so full of faith and steadfastness,—so certain that the day of deliverance is at hand, that the empire of darkness will be overturned. The seal of God is on this people. Every where among them there is a spirit of inquiry, and the Lord is raising up men of strong faith for the work of the ministry. While the Burmans are groping their way amidst the darkness of pantheism, and are toiling under the weight of a superstition more degrading than popery, the Karens are inquiring for God's Book, and the God of the Bible is their refuge.

When Oung Bau left, to-day, I sent also two Burman assistants to visit the churches to the north and northwest, to deliver them letters, to preach as widely as possible and see how they do. There are two difficulties in the way of *my* going into the country: one is, the whole country is flooded, so that over the rice plains the water is from twelve to twenty-five inches deep and often three or four miles broad; then again, the crowds of people at our house demand my time from morning till night. We have a number of hopeful inquirers. Two have appeared to receive the word in faith and have asked to be baptized. The numbers who come and are brought for medical aid is great; and to all the gospel is preached.

I have written to Maulmain for a good supply of testaments and other books, and when they arrive shall send one half to a Burman Christian's house, a few miles east of the city, and the other half to Oung Bau, at the north. They can then be obtained by the people without danger from the authorities in Rangoon.

A great work has been done, but a vastly greater remains to be done. Fifty Karens have been baptized within a few weeks past. The Macedonian cry, Come over and help us, is made on every side. The churches seem to be awaking to the necessity of looking out from among them the gifts that God has given, and putting more men into the ministry; but they want counsel and aid in so important a work.

LETTER FROM DR. DAWSON.

Security in missionary labor.

Aug. 21, 1851.—As the schooner "John Hepburn" is expected to sail from this port to-morrow, direct for Calcutta, and will probably reach there in time to meet the overland mail that leaves for England on the 8th proximo, I improve the opportunity to write to you, to give you some further account of our labors in this city.

Our situation at present, I am happy to say, is in every way as pleasant as we could expect it to be under the circumstances in which we are placed. We are not only exempt from every species of annoyance and official interference, but positively receive to some extent the protection and favor of officers of the

local government. Our character as missionaries, we believe is fully known, and we labor daily in our calling, directly and publicly, without the slightest molestation from any quarter. The people continue to flock to us in great numbers. They manifest no desire of secrecy nor fear in coming, but walk in and out of the mission house just as suits their own convenience and pleasure. They have, at least, a guaranty of exemption from surveillance in the example of their own public officers. Many of these make calls on us with long trains of followers and their insignia of office. Several of their most distinguished and influential priests also occasionally visit here, each having a retinue of young poongyees. These facts cannot but impart even to the most timid of our visitors a feeling of security in resorting to the house of the American teachers.

Liberality of a Boodhist priest.

In addition to this encouraging feature, a remarkable freedom from bigotry, (as we have had occasion to notice,) is evinced by the poongyees that call here. As an instance of this kind I would just mention, that last Sunday week, a little before the afternoon service commenced, a poongyee of considerable influence called, in company with a number of his pupils or novitiates. When the time had arrived for the meeting to open, I told him we were going to have preaching, and invited him to take a chair up stairs. He politely requested to be excused himself, but expressed a wish that all the young priests with him might go up and listen, saying that he would wait for them below, where he was sitting. Opening a bible, which I handed to him, he promised to read in it till the service was closed.

The native preacher, Ko En, conducted worship and preached nearly an hour. Besides the young poongyees, a few other strangers were present. When I returned to the priest, he asked me to give him a copy of the bible. I replied that I was very sorry I could not, as the governor had forbidden us to give away books. "You may read it," I remarked, "as long as you like; but I cannot give it." Taking up a bound volume of tracts that was on the mat before him, and running his eye rapidly over some of its pages, he said there were some things in it he wished to write down in a parabike, (a rough Burman book composed of black paper,) and he wanted to know if I could not lend it. "Certainly," I observed, "I can lend it, but must not give it to you." Apparently much gratified, he rolled it up in a handkerchief, and gave it to one of his attendants to carry to the kyoung. He then left, urging me to call soon and make him a visit at the monastery. His readiness to send his pupils, clothed in the yellow robes of the priestly office, to hear the gospel preached, displayed a liberality of sentiment that I had hardly dared to look for in a Boodhist priest who lives, as it were, under the very shadow of the great Shway Dagon pagoda.

Rainy and sickly season—Mohammedan sympathy.

We are now in the fourth month of the south-west or rainy monsoon. The weather is therefore excessively damp and wet. Every thing feels damp, clothes, papers, books, furniture and medicines; and it is astonishing how readily they all get covered with a dark, destructive mould or mildew. The season has been unusually prolific of disease. Intermittent and remittent fevers, dysentery, colds and rheumatism have been the prevailing forms of sickness. Two or three Europeans have suffered severely. The wife of Captain Crisp, the British postmaster of this port, the chief officer of the ship "Shelometh," and Mr. Stephens, an Armenian merchant, were brought to the very borders of the grave, but happily all of them have recovered. Through much mercy our missionary circle has been preserved from any attack of illness, and all of us seem at present to enjoy a very fair measure of health. The quantity of rain that has fallen since the middle of May must be over sixty inches. The thermometer now ranges

between eighty and ninety degrees in the course of the day and night, it being warmest in the afternoon and coldest after midnight.

A couple of weeks since, the Mohammedan fast of Ramadan terminated. It continues for a lunar month, and is observed by all the conscientious professors of that system. It was appointed by "the false prophet" in commemoration of "the month in which," it is said, "the koran was sent down from Heaven, a direction unto men, and declarations of direction and distinctions between good and evil."* On the evening of the expiration of the fast, there is generally a good deal of feasting in the houses of leading votaries. About ten o'clock on the night in question a mussulman, stepping into the verandah of a new house that was not quite completed, fell through the unfinished floor and broke a limb. A cry for help was instantly raised, and a great crowd gathered round him. The night was dark. A score or more of his Mohammedan friends came down the street with lanterns to the front of the mission house, and pleaded that I would go and see him, as he was one of their preachers. (In this place every man who can read the koran in Arabic, appears to act as a preacher or leader of their devotions, however secular may be his other engagements.) Getting a few splints out of the dispensary, Mr. Kincaid and I went to his assistance. Having ascertained that it was a simple transverse fracture, we set the bones and bandaged the limb. Late as it was, it appeared from the great throng at the house as if nearly every mussulman in town was in attendance. We were surprised to find so wide-spread an interest prevailing on account of the accident, and saw at a glance how willing the followers of the Crescent are to turn out and aid a distressed brother of their own sect, while at the same time they would scarcely extend their pity to one whom they regarded as an unbeliever.

Our most anxious desire now is to see hopeful evidence of *fruit* springing from our efforts to lead the heathen to Christ. While on the one hand we are encouraged, greatly encouraged, to press forward in the work, we are on the other hand deeply sensible of man's utter inadequacy of himself, to accomplish the conversion of souls. This end can be obtained "not by might, nor by power, but by my Spirit, saith the Lord." Hence we must

—"Learn to labor and to wait
Till God's all-favoring hour."

Visits to monasteries — Courteous reception.

As has been intimated, a few of the principal poongyees of the place have occasionally visited our house, sometimes for medicine and sometimes for a friendly call. The kindly disposition thus exhibited has encouraged me to visit them at their monasteries. They always seem glad when I call upon them. They converse freely on every subject that happens to turn up, without arrogance or affectation, not unfrequently making an ingenuous confession of the limited knowledge on many subjects possessed by the Burmans. In regard to "worldly knowledge," meaning the arts and sciences, they frankly admit that the white race possesses a decided superiority, but claim for themselves a superior share of "heavenly knowledge." The young priests and scholars sit around, in a respectful posture according to their ideas of respect, and listen to what is said with an air of gravity and propriety. They never speak unless spoken to by the principal.

At the request of one of these men, I went some time ago to see him. He has for years been affected with hypertrophy of the nose, rendering his face somewhat unsightly. A young poongyee and another lad were sent to conduct me to the kyoung. After rounding more than half the base of the hill on which stands the "Shway Dagon" or golden pagoda, the path stretched along between two tanks, one of which, at this season beautifully fringed with tufts of luxuriant grass, was called during the war "the

* Sale's Koran.

Scotch tank," from a fancied resemblance to one like it in Scotland. Then winding round rather a bold eminence capped by a pagoda, it led into an enclosed grove of jack, mango and palm trees, in the midst of which are situated the monastery and a dark, weather-beaten pagoda. From that point a chain of elevations extends backward, with alternate chasms or deep ravines, all covered with dense jungle. These heights, being built up with stockades, constituted so many fortifications for defence during the hostilities with the English. In storming them no doubt many lives were lost on both sides, the assailed being reluctant to quit the neighborhood of their most sacred shrine.

Ascending the steps of the monastery I was ushered into a large hall, at the further end of which sat the chief poongyee on his cushioned seat upon the floor. Behind him was a screen that concealed from view an assemblage of fancy idols, miniature pagodas, gilt boxes to contain the sacred books, and other valued articles. We were seated. After talking a minute or two about his complaint, he wished to know something about the cities, towns and buildings, the manners and customs of the people, in the "big island of America." I tried to convey to him a correct idea of the continent, its relative size, its geographical position and the time it would take to reach it; of its subdivision among different nations; and of the United States, all separate, conducting their own affairs, and yet *united*, forming one great government and nation. Its happy and prosperous condition was traced to the Bible. Next I described a medical college, the mode and object of teaching, and the fact that thousands of lives are saved by skill and care; and above all, I descanted on the goodness of God in bestowing upon us the blessings of a pure religion, the highest and richest gift we had received.

Boodhism and Christianity; — their similarity questioned.

The poongyee now thought it was his turn to speak. He began by saying that there was not much difference between his religion and our religion when closely compared. "O yes, all possible difference; as much difference as there is between darkness and noon day," was the answer; "how many gods have you?" "A great many." "Your betegat says twenty-eight." "Yes, the Hindoos or brahmins have many millions, and we have many also." "Where are they all?" "Some are now existing in other worlds, and many have gone to *nigban*" — (annihilation). "How many gods have you had in this world?" "Four; one more is yet to appear." "The difference, now, between Christianity and Boodhism on this one point is, that while you have many gods, the Christian religion teaches us that there is but one only living and true God, without beginning and without end; not subject to sickness, old age or death, like the gods worshipped by the Burmans." On inquiring if he were not the head man of the monastery, he replied in the affirmative. "Well, it is a good thing to have authority somewhere. Suppose, now, there were fifty head men in this kyoung. You tell the boys to do one thing and another head man commands a different thing, and each one something still different from the rest. How would you all get along here?" He smiled and said, "That would be bad business; all would be confusion." He felt himself in a dilemma and flew off to the doctrine of merit: "Do good and you will get good; do evil and you will receive evil." He expatiated on the merit to be obtained by feeding the poor, giving medicine to the sick, building monasteries for the poongyees and bringing them offerings. "The religion of Jesus Christ," I said, "requires Christians to do good unto all men. If a servant simply does what his master has told him to do, to whom is it right to give the honor?" His answer was, "To the master." "Certainly, that is a just conclusion. When a follower of Christ gives his property to support any worthy object, he does not do it to obtain personal honor or praise,

but only to glorify God." Nodding his head very significantly, he said these were strange things and *might* be true. As it was now growing late I shook hands with several of them and came away, retracing my steps by the road we went.

Rumors from Ava.

Some weeks since, a well-dressed young mussulman, seemingly of Burmese parentage, stepped into the dispensary and said that he had just returned from Ava, where he had been sent with despatches from the governor. He remarked that the king and all the court had heard of our arrival at Rangoon and appeared pleased with the intelligence. One day he had occasion to call at the residence of a foster brother of the king. This personage, it is thought, has unbounded influence at the palace. When he entered, there were two or three Mogul merchants present, and the subject of conversation was affairs at Rangoon. The prince inquired about the missionaries, where and how they were living, whether they did not speak about coming up to the capital, and if they did not give some attention to the sick. These inquiries being satisfactorily answered, he observed that he had a fine large brick house all ready for us, and as he understood we did not wish to come up till after the rains, he said he would propose to the king to allow us to come up free of expense in the "royal steamer." Now, although we are unable to vouch for the truth or correctness of this statement, nor are we disposed to place any dependence on it, yet it affords some evidence in connection with the king's letter to the governor of this province concerning us, of the feeling with which we are regarded at Ava, and the probability of our effecting, through divine assistance, a permanent location in the golden city. Pray for us, that the Lord will still further open our way before us, and remove every barrier to the free progress of the gospel.

Needs of Rangoon—The Christian's triumph.

As Mr. Kincaid's communication, which goes by this opportunity, contains a very full account of other interesting matters, I will not repeat them. We are alike solicitous that, as Rangoon has been once more regained, it should not be left unoccupied for a single day. It is also our conviction that timid men, however well qualified in other respects, will never do for this station. It will require in those who shall be appointed, courage, prudence and evenness of temper, with a firm reliance on the protection of God. If one of the brethren can help the sick, so much the better. It will tend to exert a very desirable influence in favor of the mission.

As we proceed on our way to the heart of this kingdom, we will be cheered and animated by the sentiment of the following lines, expressive of the Christian's hope and triumph:

Who would not be a Christian? Who but now
Would share the Christian's triumph and his hope?
His triumph is begun. 'Tis his to hail,
Amid the chaos of a world convulsed,
A new creation rising. 'Mid the gloom
Which wraps the low concerns of states and kings
He marks the morning star; sees the far east
Blush with the purple dawn; he hears a trump
Louder than all the clarions and the clang
Of horrid war, swelling, and swelling still
In lengthened notes, its full awakening call,—
The trump of jubilee. Are there not signs,
Thunders and voices in the troubled air?
Do ye not see, upon the mountain tops,
Beacon to beacon answering? Who can tell
But all the harsh and dissonant sounds, which
Have been — are still — disquieting the earth,
Are but the tuning of the varying parts
For the grand chorus which shall usher in
The hastening triumph of the Prince of peace!
Yes, his shall be the kingdoms. He shall come,
Ye scoffers at his tarrying. Hear ye not
E'en now the thunder of his wheels? Awake,
Thou slumbering world! Even now the symphonies
Of that blessed song are floating through the air—
"Peace, peace on earth, and glory be to God!"

[*Conder.*

NINGPO.

LETTER FROM MR. GODDARD.

Health and employments—Reduced strength of the Mission.

Sept. 1, 1851.—I see from the Macedonian for June, (which has just come to hand,) that you open letters from the east with trembling lest they announce the removal of more laborers. I will

set your mind at rest for this time at once, by assuring you that I am not now called upon to announce any such painful intelligence. No new breach has been made upon us since the departure of Mr. and Mrs. Lord, July 9th, of which you have already heard. We have gone through the hot season, which is now essentially past, better than might have been expected in our circumstances, having enjoyed about our usual health, and continued our usual avocations, only somewhat moderated. And I am happy to say a line just received from Dr. Macgowan, who is still at Chusan, states that there are some symptoms of improvement in Mrs. Macgowan's health, for which we desire to be thankful. The doctor is just now suffering from ophthalmia, which I hope, however, will be of but short continuance. I understand he has large numbers of patients daily.

The Sabbath and daily services at both our chapels here have continued as formerly. I attend ordinarily once at the old and twice at the new chapel on the Sabbath, and three or four times during the week. The congregations are, as usually, irregular; but many hear the gospel from week to week. Both of our assistants have seemed more engaged in their work, of late, than formerly. Still we see no signs of repentance and turning to the Lord. We have not heard from Mr. and Mrs. Lord since they left Shanghai in the "Roman" for London, July 22d. We feel their loss very much, and hope that they will be able soon to return. We hope, too, our numbers may be so increased that, when a laborer is thus suddenly called away, as is constantly liable to be the case, those remaining may not be left so weak-handed and overwhelmed with care and labor as we at present are.

A present and pressing danger—The way to avert it.

We are thankful that our wants were remembered before the Union at its last annual meeting, and hope they will be borne on the hearts of the people of God, until more laborers are sent forth into this part of the harvest. Together with our own wants, we fully appreciate the wants of our fellow laborers in other parts of the field. We know how to sympathize with those who are toiling almost alone, feeling their health and strength fast failing, seeing now a sister, now a brother, struck down by their side, or obliged to retire to recruit their wasted energies, doubtful whether it is not even already too late. There is certainly reason for the apprehension expressed before the Union, that during a few of the coming years a larger number of missionaries than usual may be removed from their labors. There are many who have been long in the work, whose health and constitution are greatly impaired; and it would be presumption to expect that they can endure much longer, if left unassisted. I was pleased therefore to see that the means for obtaining a supply of laborers occupied so seriously and earnestly the attention of the Union; and I would fain hope that from that time onward many are calling as they never before have done, in the sincerity of their hearts, upon the Lord of the harvest to send forth laborers into his harvest; and that, like consistent persons, they are putting forth their earnest and unremitting efforts for the attainment of the object they so much desire and for which they so earnestly pray.

I have no doubt there are multitudes of young Christians in the churches whose services Christ would accept and bless, and who would willingly give themselves to the work of missions if the subject were properly set before them and they were duly encouraged and exhorted in reference to it. To seek out such persons and place the subject before them and assist in removing obstacles, is the *work* of those who pray for an increase of laborers: and if their prayers and works are heartily united, I have no doubt they will be abundantly answered. I am inclined to think the same is true to a considerable extent in reference to those about to engage in the ministry,

and to the younger portion of those already engaged in the work. I trust the same union of prayer and effort would result in an ample supply of laborers for the missionary field. And if the loss of such laborers was felt at home, that very feeling of want would soon call forth still more laborers to supply the vacancy.

Qualifications for missionary labor.

As to the qualifications necessary for the missionary work, there are few who really have a heart to *work* in the service of Christ, and are willing to *set* their hands to *whatever* the Master may give them to do, who may not acquire all the necessary qualifications, if they do not already possess them. How soon does a person, bent upon engaging in any particular business in this life, fit himself for that business. Whatever hardships or trials are to be endured, he prepares to endure them; whatever mental or physical qualifications are requisite, he acquires them. Equally would a person bent on becoming a good and useful missionary succeed in his attempt. Very little difference would be found between those who have engaged in the missionary work and the ministry at home, if compared together during their preparatory course, except that the former devoted themselves heartily to the foreign service and were bent on preparing for it. Had one half of those who have engaged in the ministry at home, devoted themselves in the same manner to the foreign service, they would have become equally good missionaries. I make this remark because I am satisfied that many persons, who are really conscientious, excuse themselves from the missionary work, thinking they do not possess the requisite qualifications. They have the impression that some very peculiar qualifications are needed, which cannot be acquired. But the most extensive acquaintance with missionaries and the missionary work will show, that, after omitting a few who have an impediment of speech or a very peculiar difficulty in acquiring language, or some striking defect of mental or moral character, those who are qualified for the ministry at home might also become good missionaries, *were they to set their hearts* to the work.

Specious objections—A "willing" mind.

The various circumstances which are often allowed to weigh so strongly against engaging in missionary work, would vanish at once before a heart overwhelmed with the love of Christ and bent upon following him in obedience to his last command. "Who, then, is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5. Let no trivial excuse or hindrance hold him back. We are all unworthy. The service of the best missionary is infinitely unworthy the divine acceptance. But since he is pleased to call for our service and is willing to accept of it, such as it is, as a token of love and gratitude, and has promised to bless it and make it the means of life and salvation to the perishing nations, why should we hesitate? why should we refuse? "She hath done what she could," was the high commendation freely bestowed on the poor widow; and it will be bestowed with equal freedom on all who act upon like principles. But I fear there are many who will fail to secure this gracious approval, until they give themselves as living sacrifices on the altar of missionary service. This indeed is but "two mites" in comparison with what Christ has done for us or with our obligations to him, but it is all we can do. May the good Lord stir up those for whom Christ died, to a lively sense of gratitude, and to greater promptness and energy in serving him by whom they have been bought with such a price; and thus may these perishing heathen soon know the gospel's joyful sound, and many of them be led to Christ and secure the salvation of their souls.

LETTER FROM DR. MACGOWAN.

Yuhwang monastery—Home recollections.

July 8.—A short time before the hot weather came upon us, we accompanied our ladies from the city to a village a

half day's journey into the country, the change being needed on account of an illness from which Mrs. M. had but partially recovered. We got lodgings in the celebrated Buddhist monastery of Yuh-wang, which, like nearly all the religious establishments of China, occupies a beautiful site. It is situated in a defile and almost buried in a luxuriant forest. On either side of a range of temples filled with idols are venerable and lofty pagodas, covered with shrubbery to the very summit. In front lies a peach orchard, in the rear a grove of bamboos, and behind this an almost impenetrable forest of cypress, fir, oil and tallow trees. This quiet retreat is walled in, as it were, by tea hills, yet from its proximity to a thoroughfare it is visited daily by many pilgrims and travellers. We were domiciled in the most secluded part, hard by a three-storied terrace erected to sustain an enormous bell. The bell is immovable, being struck by a beam suspended from the roof. The upper windows of the terrace afforded a good view of the extensive premises. Near it, on one side, is the furnace in which the bodies of deceased priests are burnt, though cremation is not often practised, and on the other are the granite vaults, overgrown with ivy, in which their ashes are deposited. The bell room, from its comparative quiet, was our favorite resort; though absolute silence seldom reigned there. From every corner of the temple small bells are suspended, which the slightest zephyr sets in chiming motion. Added to this were the notes of the sylvan songsters and the hum of countless insects on the one hand, and on the other the solemn chanting of priests accompanied by the sound of bells and drums employed in their worship, the blending of which, so favorable to sensuous worship, never failed to afford matter for serious and painful reflection. No degree of familiarity with idolatry can cause a contemplative mind to regard without feelings of profound compassion its unhappy devotees.

It was in this chamber and amidst such scenes, that my dear companion daily read to me portions from "Religious Progress;" and notwithstanding the different circumstances in which I was placed, I found it no difficult matter to fancy myself in beloved Amity street, sharing with my highly privileged brethren the precious instructions of our pastor. If at any time a missionary has greater longings for home than at another, it is on the Sabbath, when his thoughts turn from the sickening objects around him to the remembrance of those happy days when he went to the house of God with kindred spirits to enjoy the communion of saints.

A Pharisaic priest—Proofs of merit.

Our stay at Yuhwang was brief, yet we had frequent conversation with the people and priests, amongst whom we distributed many tracts. One of the latter class, an aged man, was remarkable for intelligence, though, like his *confreres* generally, perfectly illiterate; more travel and observation, with a naturally strong mind, had elevated him far above the mass of his countrymen. Yet a more hopeless person I have seldom conversed with. When told of God manifest in the flesh, he would tell what he had himself seen,—a living Buddha, the Lama of Thibet. When told of the necessity of repentance and of an atonement, he would point to his mutilated head and his hand burned, one of the fingers to the second joint, as proof of his all-sufficient merit. His prostrations, genuflexions, and counting of the rosary, never ceased except when he slept, which was on his knees before the idols.

A Buddhist tract.

To show the character of Buddhist tracts, I transcribed one, which was posted near the door of the principal temple, of which the subjoined is a translation.

Doc. Macgowan presents this tract as "a choice specimen of Buddhist literature," and also as explanatory, in its own character, of the fact that translations are not frequently sent. The allegory is of course oriental, and, as a production of genius and taste, is to be judged by its own standard. A part of what beauty and point it had must have

been necessarily lost in being clothed with a western garb. Its *moral*, in the main is good,—Restrain your appetites. At best, however, the conceptions are rude and grotesque, and with some elementary truths and just sentiments, betray barrenness and shallowness of thought.

"The king of Yutien once asked a Buddhist worthy, 'How, according to the rules of Buddha, should a man regulate his conduct?' The worthy replied by the following parable:

"'A man travelling in a wild region which is all on fire, is pursued by an enraged elephant by which he is nearly overtaken, and makes for a tree by the side of a well. He ascends it, and seizes the stem of a creeping plant pendant from one of its branches just over the well. In the well are three venomous dragons, and at the base of the tree four poisonous snakes. Besides these dangers, there are a black and a white rat gnawing the stem which sustains him, and also a swarm of bees ever and anon either stinging him, or letting fall an infinitesimal drop of honey into his mouth. Now, if a man in such a predicament should be so taken with the taste of the honey as to forget the perils surrounding him, would the king regard him as happy or as miserable?' The king replied, 'Truly he would be most miserable; how could such a man be happy?' The worthy proceeded to explain the allegory:

"'The two rats,' said he, 'which were gradually gnawing the stem of the creeper, represent the trials of life; the four serpents at the tree are the miseries of mankind; the creeper once severed, he falls into the well of perdition, from which there can be no escape. The desert represents the universe; the tree shows man's entrance on a life of unnumbered miseries; the creeper is the root of life; the elephant a murderous devil. The two rats further represent the sun and moon, the two wheels whose revolutions are pressing mankind on their course. The well is the Yellow spring road (meaning death). The three tremendous dragons are covetousness, quarrelsomeness and foolishness, which occasion a transmigration into the starved demons of hell or into some brute beast. Again, the four serpents represent earth, water, fire and wind, and refer to the four great sources of danger,—wine, lust, wealth and anger; and relate also to the four doors, birth, age, disease and death. Further, the hands grasping the creeper represent the stupid heart craving the things of the world. The honey is connubial comfort. Now mark! All mankind, with their lusts, pleasures, feelings and desires, are cut off as it were in a day, falling into endless perdition, from which misery there is no escape!

"'Let the world therefore be admonished, particularly the middle-aged and robust, that they repeat the name of Amida Buddha one thousand times a day, or ten thousand times; so perpetual happiness will be secured and misery avoided, and finally, their souls shall be wafted, at death, to that world of perfect bliss in the western regions.'—In praise he then chanted:

"'The stem is about parting; once in the pit, you are lost. The elephant, rats and snakes are menacing, yet keep a firm hold. Conform to Buddha's laws, and be roused to self-reflection. Then these three fearful ills cannot fail to pass by you. Strong drinks, fat pork, all animal food, are as if charged with arsenic. So also a knife is concealed in the smiles of husband and wife. Admonish the age, then, to most strenuous exertion, that they postpone not renovation until wholly undone.'

"Moreover the head priest of the Chungfung country teaches us thus: 'As year follows year, man's features decay. Now the youth is at his sports; look again, and observe his locks whitened by age. Shun the unrighteous affairs of this life. Turn and implant happiness in the heart, and defer not the practice of virtue till the hour of death. Month follows month; days are dissolving like snow; the sun and moon are ever going round; metamorphoses are never ceasing; the substantial is rare, the vain most abundant. The wise are

not like the stupid, who, when summoned by the Prince of Hades, will be unable to answer him! Day follows day, the sun rises and sets; evil thoughts, also, do not cease. Who will relinquish covetousness and lust? Observe the fishes. When they find the water shallow, they jump into deeper without waiting till the place is dried up. Take heed that you are not lost through your own neglect. Hour follows hour, step by step. Admonish men to abstain from all that has life, and at once, lest repentance come too late. Moment follows moment, day and night are sliding away. Truly the stupid, thoughtless soul is to be commiserated for its insensibility! Exhort men to be forbearing, and quarrels will cease. Smother the fire of the pit of discord, and it will be changed into a pool of the water lily!'"

The political horizon.

Since the accession of Hienfung, the youthful sovereign of the "middle kingdom," the position of foreigners in China has assumed a less promising aspect. His dismissal of Keying and other ministers of his father, for having succumbed to the invincible power of "outside barbarians," and consented to the partial opening of the country, has stimulated officers and people into practices fraught with danger to all parties. I have already mentioned the opposition the chancellor exhibited to Christianity during the last literary examination. The same functionary has more recently shown his unfriendliness in a new light, so as to occasion a panic among all the literary men in our employ. Nothing less than decapitation, they believed, awaited them; and something worse, perhaps, was to happen to us. It all arose from inquiries having been made, —in such a clandestine manner as to make it appear a portentous affair,—of the names and residence of our personal and school teachers. The design doubtless was to prevent these Christians, as they are considered, from attaining rank as graduates at future examinations, and to arrest the advance of those in our employ already on the road to promotion. Should the cabinet of Pekin succeed in quelling the rebellion in Kwangsi, so threatening to the stability of the Manchu rule in China, we may anticipate such an increase of arrogance from high and low as must precipitate a second rupture between China and some western power.

HONGKONG.

LETTER FROM MR. JOHNSON.

Distribution of tracts—Discussion with a party of gamblers.

Tung chiu, Aug. 26, 1851. — This morning I took passage in a *to chun*, the ordinary Chinese passage boat, for a visit to our out-station at this place. There were on board about fifty Chinese passengers. I commenced distributing books among them, but found not more than five or six who could read understandingly. The proportion of readers—intelligent readers — among the mass of the common people, is probably about the same. Indeed, with my intercourse with them thus far, I have rarely found even so large a proportion able to take a common book and get from it, unaided, a correct knowledge of its contents. The great mass of the people can be reached only through the *preached word*. Alas! how few are there, prepared for this work and engaged in spreading abroad the glad tidings!

I went below and sat down among a party of gamblers, two or three of whom spoke the Tie chiu dialect. I requested them to give attention to me for a few minutes, as I had something of importance to communicate. They at once good naturedly laid aside their gambling implements to listen. One of them remarked, "Ah, this is one of Jesus' men; he desires to speak with us about Jesus' doctrine." "Yes," I replied, "I wish to tell you about Jesus and the way of salvation. Jesus, who is 'over all God blessed forever,' so loved sinful man, all men, that he came into the world about two thousand years ago, and assumed

human nature that he might suffer and die for the sins of the world." "But how can Jesus save men?" asked one. "He saves them that believe in him," I replied, "by destroying the devil's power over them, and bringing them to the knowledge of the true God, and enabling them to live holy and virtuous lives."

"But, teacher," said another, "how is it that your own people who believe in this doctrine do not lead holy lives? There are many who come to the Middle Kingdom and lead such bad and vicious lives that we cannot endure them. They bring opium to poison our people and ruin our country, and lead such scandalous lives with women that they are rightly called 'foreign devils.' Surely the doctrine that permits them to do such things must be bad." "These men," I answered, "are truly, as you say, bad men. They are enemies of Jesus and do not obey his doctrine. Because they come from England or America, they are not necessarily Christians. If I should shave my head and put on a cue and a Chinese dress, would that make me a Chinaman?" "No, no," several replied. "Nor," I rejoined, "are those men Christians because they call themselves such? Hear what Jesus says of his disciples." I then read to them John xiv. 21, 33, and xv. 8. "Now, any man who has not this character, it matters not what he calls himself, is not a disciple of Jesus but is of the devil. There are but two classes of people in the world: one, the followers and servants of Jesus, who are known by the above fruits, and the other the servants of the devil, whose fruits are these. (Gal. v. 19, 20, 21.) Whoever does such things, no matter what he calls himself or to what country he belongs, is an enemy of Jesus, and cannot enter into his kingdom. Now, we come here to teach you the true doctrine, to give you a knowledge of the true God and of Jesus Christ the world's Saviour. If others come here from our country and live wicked lives, you must not class us all together, but distinguish, as you have just heard, between those that bear good fruit and those that bear bad fruit."

"Yes, teacher," answered one, "that is just and right and your doctrine is good. But the Middle Kingdom has never known this doctrine, our fathers and all our wise men died without it, and we are satisfied to be as they." "But," I asked, "because your father or ancestor happened to be a very poor man, are you content to be very poor? Do you not strive to better your condition and to get as comfortable a living as you can?" "Certainly, no one is so foolish as to do otherwise." "It is true the people of the Middle Kingdom have worshipped idols for thousands of years, and have done many other wicked and foolish things, but God, in his great mercy and love, has now sent his servants to teach you that of which your fathers were ignorant. If the people of the Middle Kingdom will only cast away their idolatry and superstition and suffer themselves to be instructed in the doctrine of Jesus, their eyes will be opened to see what great blessings we are bringing to them in his name."

"But, teacher," said one, "is it only to teach us this new religion that you are learning our language?" "Certainly," I replied, "for this alone. My daily prayer to God is that he will grant me ability to attain to a speedy and perfect knowledge of it, that I may the more clearly teach you the blessed doctrines of our religion, and guide you understandingly in this, the only way to eternal happiness." "But, teacher," said another, "there are many pirates and bad men about now, and do you not feel afraid to go so far away unprotected?" "O, no," I replied; "I have no fear, I am well protected. The Lord above, on whose business I am, has almighty power and is everywhere present. He will not suffer any to harm me so long as he has anything for me to do here, and when he does not wish me to be here any longer it will be my greatest happiness to go and dwell with him forever." As we had now got to our journey's end I gave them

each a book, requesting those of them who could not read to get some friend to read it for them. May the blessed Spirit sanctify the truth which in feebleness and with a stammering tongue was thus imparted.

As I was seen from a war-junk, lying in the harbor, to land from the passage boat, a small mandarin with two or three followers was sent after me, to inquire who I was and the object of my visit. They arrived at the chapel soon after I did. In answering the inquiries of this official, an opportunity was presented of preaching Christ to him and his followers. They were attentive, and apparently interested, and took away with them a few copies of the "Manual of Doctrine" and other tracts; with our prayer that by them these men of war and their fellows might be guided to the feet of the Prince of Peace.

Religious services at Tung chiu—Objections of a Chinese scholar.

I found the school in session, fifteen boys present, a few detained at home sick. The brethren were all away from home; but two or three women and about half a dozen men came in, with whom we had a pleasant season of worship; after which, to a late hour, the assistant A Ee, who accompanied me, endeavored to convince two or three who tarried behind, of the reasonableness of the gospel.

A small congregation assembled at seven o'clock in the evening. All the school boys were present and two of the brethren, A Lak and Chin Han. They seemed delighted to see me. It is more than a year since they were visited. The persecutions they experienced in building the chapel, excited by the report that one of us was coming here to reside, led us to defer our visits till matters were settled. The school boys united in singing a hymn. The latter part of the fifth chapter of Acts was then read, and a few remarks were made on the persecutions endured by the early Christians for Christ's sake. At the close three or four prayers were offered, in all of which grace was craved that we might also be prepared to rejoice in being "counted worthy to suffer shame for His name."

27.—A good congregation assembled at eight o'clock for worship. The ninth chapter of Acts, the history of Paul's conversion, was read. A few remarks were made upon it and two of the brethren prayed. A literary man of some pretensions said, "The teachings of your sacred book are good, but Confucius and Mencius also taught many good things." "True," it was replied, "Confucius and Mencius both taught many good things and uttered many moral and virtuous precepts; but when and where did ever a man become changed from a bad to a good man by studying Confucius? Did you ever know a change from vice to virtue to follow the teaching of his doctrines? Never! Indeed, Confucius himself says that he did not understand much about the gods and nothing about death and the future life. Not one ray of light falls from the teachings of Confucius on the way that leads to God, the deliverance from sin and introduction to a new and holy life! These things are taught nowhere but in the doctrines of this sacred book." He was silent for a few moments, and then again remarked: "But you disciples of Jesus have one custom which cannot be received in the Middle Kingdom." "What is that?" "The meeting together in your congregations of men and women. That is very bad." "But why is it very bad? Did not He who made man make woman also? And are not both alike preserved by him? Both men and women have souls equally precious, and are both alike accountable to God. Why, then, should not both have the same privileges? Among the first disciples of Jesus the most holy and faithful were women. And Jesus' disciples are all brethren and sisters, and try to help each other in the way to heaven and to unending happiness. Is it not, then, good and reasonable that they should meet together for mutual help and encouragement?" "Yes, teacher. I will think more about

these things." The assistant A Tui made a few remarks and closed the meeting with prayer.

A relapse into idolatry—Need of female Christian influence.

I went out to visit the brethren at their homes, to distribute tracts and speak by the way. I found that the wife of A Lak, since I was last here, had again set up images in her house and fallen into all the ordinary idolatrous practices. At the time of her husband's conversion and baptism she seemed in an interesting state of mind, and consented to throw away her idols and to abandon their worship. We had hope that she might herself become a disciple. But persecution, together with the solicitations and reproaches of her female friends and associates, had proved more than she could bear. My heart bled at the sight and I could not restrain my tears. I tried to reason with her. She seemed ashamed and a good deal moved. She has induced her little daughter, a bright child of about twelve years, to join in her idolatrous worship. I hope to get this little girl over to Hongkong under the care and instruction of Mrs. Johnson, who is collecting a school for girls.

This case presents one of the greatest trials to the converts. What can we hope for them, while their wives and families remain unconverted and addicted to idolatrous practices? It shows, also, the imperative demand for female help in missionary labors. None but women can enter into families and effectively influence the female heart. And there is but little hope of any extensive spread of the truth until the mothers and daughters are converted. When, and among what people, has the gospel ever prevailed, until women have first been brought under its influence? They were "last at the cross and first at the sepulchre," and they must be first in the faith and life of the gospel before we can expect any great and permanent change among any people. There may be isolated cases of conversion among the men, here and there, but until mothers of families are converted can the gospel be presented to any people in all its power and beauty? It must be seen in its power to elevate, refine and harmonize social life, before it can be properly appreciated. And this is a work which we cannot expect will be done, until women take a more prominent and conspicuous part in it than has hitherto been the case in China. I intend to bring Mrs. Johnson with me the next time I come here. As a foreign lady has never been seen here, there will doubtless be a good deal of commotion and many annoyances at first; but if persisted in, it cannot but be productive of great good in the end.

The wrath of man praising God.

In contrasting things here with what they were a year or two ago, we may well exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" In the fall of 1849 the brethren residing here (Tung chiu) made a proposition for a new chapel, the house before occupied having become too strait. They all contributed liberally to the work, and the building was commenced. The work had not long been in progress, before a persecution arose, excited by the local authorities, originally, perhaps, for the purpose of extorting money. Whatever was the motive, it threatened for a while a complete cessation to our labors here. Charges of a political character were raised against our oldest church member, a respectable villager who had interested himself a good deal in the work. He was lodged in jail and beaten. The rest of the brethren were alarmed, the school was dispersed, and for a time all was in doubt and uncertainty.

At this juncture a new military superintendent was appointed over this district. He was a Tie Chiu man. The assistant, A Tui, obtained several interviews with him and laid the whole matter before him. He inquired very particularly about our belief, mode of worship, and object in building. This gave an opportunity to "preach unto him Jesus

and the resurrection." Copies of the Scriptures and Christian books were presented to him for examination. He was made to understand that our object was to make his people good men and good citizens. The names of those who had become Christians were given to him, that he might inform himself in relation to their character and conduct. Upon deliberation and inquiry he gave order to the new official, who had in the mean time been stationed here, to allow the work to go on, and to remove whatever obstacles were in the way. The order was obeyed, *the authorities themselves contributing to the work.* The house is now completed, the school is again in successful operation. The chief officer himself wrote on a board in large characters,— *Tien kok lim kin*,— "The kingdom of heaven is at hand,"—and had it put up in the most conspicuous place in the chapel. Thus it is that the enemies of the gospel have been made to contribute to its advancement. They have been made to serve the truth by the very means with which they thought to destroy it. Thus has it ever been; thus will it ever be, till China, with its teeming millions, is brought to the Saviour's feet. Our hearts may often sink within us and our faith fail. But God's word remains the same. He has said to his church, "Behold I will lift up my hand to the Gentiles and set up my standard to the people." "And kings shall be thy nursing fathers and their queens thy nursing mothers; and all flesh shall know that I, the Lord, am thy Saviour and thy Redeemer, the Mighty One of Jacob." And "hath he said, and shall he not do it? or hath he spoken, and shall he not bring it to pass?" O that I were as well assured of my place in the church, as I am of her place in the affections of her God and of the certainty of her final triumph!

NORTHERN FRANCE.

LETTERS FROM MR. DOUMIN.

At p. 349 last vol. we published a letter from Mr. Doumin giving the *sequel* of the occurrences detailed in the following, which at the time was not in hand. We publish this now to complete the narrative, and the more readily inasmuch as the interest has lost but little by the delay. Mr. Doumin is an evangelist at Sinceny and neighborhood, in the department of Aisne.

A village curate—Auricular confession.

April 10, 1851.—*Monsieur le curé* lately took a fancy to preach against the Protestants. For a long time I had seen only ten or fifteen persons at my Tuesday meeting. But the Tuesday after the curé's sermon there were present at least one hundred persons. As the curé in talking against us had said that we denied the utility of the sacrament of confession, I thought it my duty to urge my hearers to confess to God, who alone can pardon, and at the same time I explained the confession which the Holy Scriptures require of all who desire to be saved. There were some devotees present. It seems that the confession required by the gospel appeared so clear to them, that doubts arose in their minds about the validity of auricular confession, and that they went and communicated their doubts to Mr. *le curé*. Great was his wrath on hearing that I had troubled his sheep. The Tuesday following we had our house full of people again and some at the door, but Mr. *le curé* had nevertheless played me a trick by making his *salut* on Tuesday, instead of Wednesday as was his custom.

Discussion proposed—A reaction.

He gave out at the close of his *salut* that there would be *salut* again the next day, Wednesday, and that he should have a great discussion with the Protestant evangelist of Sinceny. The next morning, of course, the men and women who had heard his notice spread the great news through all the manufactories of Chauny and Sinceny. I was going to set out on a course. Mr. Louvet, who was here, advised me not to do so, telling me that if the people knew I was gone they might think I was afraid

of the discussion. I waited, therefore, for the curé to notify me of the dispute, if he should think best to do so; he had no such idea. It was amusing to see every body going to the church in the evening. They came from Chauny by tens, twenties and forties, to hear the great discussion, which had been announced the previous evening; one would have thought there was a fire in the neighborhood of the church. Laborers, citizens, children, all were there. I am sure there must have been more than fifteen hundred persons. It was impossible for them all to get into the church. I considered it my duty to go and see if in reality he wished to dispute with me. I placed myself, therefore, near the door, in front of his pulpit. But alas, to the great disappointment of all, he satisfied himself with telling them that none but infidels, libertines and Protestants rejected confession.

When it was necessary to give an explanation of the great discussion, he began by saying he was now going to discuss (at this moment every body thought it was to be with the Prostestant,) with *Protestantism*. A murmur of disapprobation was heard. He continued and handed over a heap of absurdities, which I will spare you the trouble of reading, and ended by inviting the people to come to confession. I went immediately out. The laborers cried out after him. Some said, "He is a liar;" others, "He is a flat fellow;" and still others, "He does not dare to attack the Protestant." All this makes a great stir in the village.

April 17.—Every thing conspires at this moment to awaken souls in our village. Since the curé preached against us, the meetings have become numerous again. The evening before my mother's death there were two hundred persons, and I cannot tell you the number of those who came to her interment. What is singular, is, that the curé and the nuns who teach the schools mingled with the crowd of spectators. Mr. Lepoids had spoken at the house, Mr. Foulon spoke at the cemetery. Unfortunately (humanly speaking) a violent shower burst upon us during the ceremony, the crash of thunder mingling with the voice of the preacher to confirm the words which he pronounced, to prove that there is a God. What I called a misfortune was, that the rain falling in torrents, the people were obliged to go away before the preaching was ended. The nuns had their umbrellas brought, and stayed as long as we. Finally we came back to the house. It was full of people who had come to hear the winding up of the discourse; they were attentive and solemn. I held a meeting the next evening, the house was full again. I spoke from the words, *It is finished.* There was a solemn silence,—one might have heard the passing of a fly. And when the people went away, not a word good or bad was pronounced.

LETTER FROM MR. FOULON.

Persecutions in Danisy — Craft and violence.

Lafère, April 22, 1851.—I spoke in my last of persecutions which were lavished at Danisy upon the friends of truth. They are not in the least diminished. The enemy redoubles his efforts. The disciples of that village, for the purpose of mutual instruction and edification, have met together every day or evening since the beginning of winter. I am present every week at one of their meetings. One of the last times that I met with them, an abusive multitude assembled near the house where we were, and made such a noise that we could scarcely hear ourselves. The next day a woman of that village sent me word that she wished to have a religious conversation with me, but that I must go to her house the evening of that same day, while her husband was not there. It was hinted to me that it was because she was ashamed to converse with a Protestant before her husband, whom but a short time ago she had prevented from attending our worship. Although I was surprised at such a way of

proceeding, although that woman had already abused me in the street, I was preparing to comply with her invitation. Who knows, I said to myself, whether God has not designed to save her? But an hour after receiving the invitation I was obliged, altogether unexpectedly, to set off for Chauny. Thus God prevented that woman from touching me and crying for help against me. That was her design. The next week, as I was passing along the street, she threw a stone at me as large as my fist, which lightly grazed my arm.

Since the tumultuous gathering I have mentioned, our friends are subjected to a thousand vexations. In returning from the *salut* a multitude of men, young people and women, go crying and hooting about their doors like furies, pronouncing words that one would not dare to repeat, and singing obscene songs. Can it be the chaste Mary, to whom they have just made the one same prayer one hundred and three times, who excites them to act in that manner? How sad are the fruits of idolatry! These poor men, for whom the Christian's heart is moved with pity, do not confine themselves to cries, they proceed to acts. *Ils font des saletés partout*, they stop with wood the keyholes of the houses whose inmates love the gospel, and tie the doors and windows on the outside so that nobody can go out. Fifteen days ago, on going out from their *salut*, where they seem to go to retouch their malice, they came down shouting towards the house of Mr. Dubert. Mr. and Mrs. D. had not lighted their lamp, and were on the point of going to rest, that those poor men seeing no light might retire. But the expedient succeeded only in part. After having remained before the house of our friends about half an hour, doing and saying all that they usually do and say, they cried out, "They will not let us know that they are in the house,—let us go and kill mother——" I suppress the epithets. They then went away to the house of our friend's mother. She is a widow and lives alone. She heard them coming and blew out her lamp. They came up, they shouted, they blasphemed, and said a thousand horrible things, to which she made no reply. They threw stones against her windows and door. Our sister was frightened, she fell on her knees and prayed that the door might not give way. She took courage and asked them why they did so; she opened the door but was quickly obliged to shut it again, for there fell a shower of stones. Her son-in-law, who from a distance had heard his mother pronounce a single word, ran up. They tried to strangle him. A neighbor came to his aid and thus he escaped from those wretches, who went away saying, "We can kill the Protestants—justice is silent." From that moment the noise has been incessant, and the poor widow is sick.

FROM MR. CRETIN AND MR. LEPOIDS.

Mr. Crétin, who has been nearly confined to his house, has still kept up his meeting at Verberie. He writes in a recent letter:—

Can we not have Mr. D. placed at St. Sauveur, while so fine a work there calls for us? The curé there, if we had made him for ourselves, could not have been more to our minds except he were a true Christian. I had at my meeting last Lord's day a man who cannot read, and whom I compare with Mr. T. He had been turned away from us by his two brothers-in law, who are ignorant monks. One of them, having been to Rome to adore the pope, brought back with him a quantity of medals, and induced his brother to go on a pilgrimage to Liesse. He has now abandoned his errors, thrown away the consecrated medals, given him by his brother-in-law, and wishes to walk in the truth. He is sensible and pious, though he cannot read. His wife reads the New Testament to him. There are in his quarter several persons ripe for our meetings; they ask for them. Think of me and strike the blow promptly.

Mr. Lepoids has been authorized to multiply his meetings at Chauny. He wrote March 28:—

My new mode of evangelizing, of which I have spoken to you, begins to

bring forth fruit. By this means I have now a pleasing awakening in a quarter of Chauny called the Bailli. Several persons from that quarter came to our meeting in the chapel Wednesday evening, notwithstanding the bad weather. I hope we shall have some blessed fruit from the seed sown.

He writes again, April 8:—

Our familiar meeting last Friday, at the house of our sister H— at Chauny, was composed of at least fifty persons, mostly Catholics from the Bailli and the Chaussée. Our meetings last Lord's day were also very numerous. I stayed at Chauny, and among other hearers were the judge of the tribunal of commerce of Chauny and his clerk. Truly it is a pity that I am not oftener at Chauny. But how can I be?

Again on the 26th of April, he adds:

I had last evening a numerous and serious audience at my familiar meeting in the Bailli of Chauny. It is impossible that all this seed should be lost. I have great hope.

GREECE.

LETTER FROM MR. ARNOLD.

A Greek convert—Profession of his faith and baptism.

Athens, Nov. 7, 1851.—With this I forward translations of parts of several letters from Canali. They will enable you to form some judgment of the young man's mind, and also of the amount of evidence of Christian character in reliance upon which I baptized him. He is about 20 years of age.

It appears from letters of previous date that Canali is of Zante, and had presented himself as a candidate for baptism as early as September, 1850, but his examination at that time was not satisfactory. (See last vol. of Mag. p. 18.) Nor was satisfaction fully obtained from the subsequent account of his religious experience, "though remarkable for the clearness and fulness with which he entered into the scriptural proofs of regeneration. It seemed to lack heart." Further correspondence more fully developed his character, though his sentiments on some points, Mr. A. remarks, are "open to criticism." To the first letter was prefixed the following sentence, by way of introduction;—"Reverend Sir, Having at last finished this my letter, which I hope you have long been wishing to receive, in order to be perfectly assured in regard to my sentiments, and in regard to my regeneration, which must first take place in the heart in order that any one may receive baptism, as the profession of his pure conscience,—lo, I now send it to you."

Canali's account of his conversion.

March 31, 1851.—I have often written to you, and also told you by word of mouth, that from my fifteenth year I began to read the gospel. In doing so, among other portions I one day read this passage: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John viii. 31, 32.) From that time, therefore, having firmly resolved that I would continue in the word of the Lord and learn his truth, I used daily to read the Holy Scriptures, which contain the word of the Lord that is able to save men. And by this reading I was brought, through divine grace, to the knowledge of the truth of the gospel, which teaches us not to be partakers with devils. By this truth I learned to worship God in spirit and in truth, (John iv. 24,) loving him sincerely as my God and Lord, and my neighbor as myself. This religion of Christ, proclaimed in the gospel, I profess and believe,—the same which the divine apostles believed, and which all men ought to believe who wish to be saved.

This, reverend sir, is the religion which I professed five years ago, and this will I profess till I give up my spirit to the Lord Jesus.

Great is the necessity of searching the Scriptures: for by the searching of the Scriptures men arrive at the true and spiritual worship of our Maker.

I myself, by the daily study and searching of the Holy Scriptures and by the help of the Holy Spirit which I besought from Heaven, arrived at that knowledge by which I learned in what superstitions and false worship I had been living, practising them blindly. Alas for me, miserable man, if I had not taken into my

hands the holy gospel,—if I had not studied it daily with prayer. I should have been lost; my deathless soul would have gone to everlasting torments. I thank God, however, who vouchsafed to lead me by his grace to know the *truth* and to embrace it.

From the time, therefore, when I came to know the *truth*, I began to worship God in a spiritual manner and to practise whatever his word enjoins. (John v. 24.) Desiring to be a true follower of Christ and to inherit his heavenly kingdom, I determined to continue in his word and to practise whatever that, and that only, required.

The injunction of our Saviour teaches us, that whoever wishes to be saved, must listen to no other word but his. (John xii. 48—50, and viii. 47, 51.) Fearing, therefore, lest my soul should see death, I determined to practise whatever is contained in the Holy Scriptures, which alone are able to make men wise unto salvation through faith in Christ Jesus.

The word of our Saviour says, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of heaven." (John iii. 3.) Wishing from the first to keep this word, that I might see the kingdom of God, I resolved to be regenerated, that is, to put away that carnal heart which is disposed to evil all the days of its life, and to receive a pure heart, one which should prove what is the good and acceptable and perfect will of God. (Rom. xii. 2.)

But it was impossible for me to do this of myself. Hence, in order to obtain a new and pure heart, I resolved to seek the help of God, according to that which is said, "Without me ye can do nothing;" (John xv. 5,) and also this: "It is God that worketh in you both to will and to do, of his good pleasure." (Phil. ii. 13.) Now the means which I used or obtaining the help of God, as I have written to you formerly, were, the daily reading and study of the Holy Scriptures and daily prayers with unfeigned repentance. Therefore the Father of lights, from whom cometh every good "and every perfect gift," (Jas. i. 17,) was pleased to send me his grace, that I might change my heart into a pure and holy one and make it a true habitation of Christ. The means of my regeneration was the word of God. (1 Pet. i. 23.)

No sooner had this begun to act in my heart than I began to become a new man and to love all. (1 John iv. 7.) From that time I began to believe positively that Jesus is the Christ. (1 John v. 31.) From that time I began to do righteousness. (1 John ii. 29 and iii. 9, 10.)

From that time I began to gain the victory over my passions, and over the deceitful and momentary pleasures of the world. (1 John v. 4, 18.) Since that time I am led by the Spirit of God, and not by the spirit of Satan. (Rom. viii. 14.) Now I am no longer a servant and son of sin, but I am a child and true follower of Him whose blood was shed upon the cross to deliver us from sin. (Gal. iv. 5, 7.) Since that time my heart is not conformed to this world, but proves what is the good and perfect will of God. Since that time my heart strives to become light in the Lord, because I have learned, by divine grace, that the fruit of the light is in all goodness and righteousness and truth. From that time, putting off the old man which is corrupt according to the lusts of the flesh, it has put on the new man, which after God is created in righteousness and true holiness. (Eph. iv. 22, 23.) Since that time I am no longer a son of sin, but through faith I am a child of God. (Gal. iii. 26.) From that time I no longer mind the things of the flesh, but the things of the spirit. (Rom. viii. 6.) The Holy Scripture, which is my soul's daily food, has taught me, and teaches me daily, and tells me plainly, that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be; so that they who are of the flesh cannot please God." (Rom. viii. 7, 8.) How, then, should I any longer dare to obey the flesh? And, again, the apostle Paul says: "Wherefore, henceforth know we no

man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." (2 Cor. v. 16, 17.) I thank our Maker, who hath vouchsafed to make me a new creature in Christ.

Now I no longer fear sin, lest it should have dominion over me. For daily prayer to the all-merciful God strengthens me against temptation, helps me in trials, and makes me active for God, and gives me hope towards him. (Rom. viii. 15–17.)

Since that time my heart looks toward heaven, watching and praying, lest the Lord should come and find it sleeping. From that time it looks not to the vain things of this world, not to the things that are momentary; but to the things that are eternal, to the things that are heavenly,—"which are the greatest and the most important, in their nature, in their source, in their operations and in their consequences, and on which *faith* looks and lives. This faith produces great results; it makes us mourn for sin, wrestle daily against it, walk with God, look for Him and labor for Him. It makes us willing, for his sake, to part with every thing. This faith is that which makes us grieve if we do any thing contrary to the will of God. This faith is that which makes those things which are glorious in the eyes of the world, appear little in the eyes of a believer, and which, wherever it dwells, purifies the heart and softens it."

This faith existed in my heart, for without this I could not have done any thing for the good of my neighbor, without this I could not have had a sense of sin, which was tyrannizing over me to such a degree, till this faith entered and made its abode in my heart.

From that time my heart, putting away its pollution and hardness and corruption, was reinstated in its primitive purity and rectitude, from which it fell, in order that it might be raised up to that higher rank for which God destined it. From that time, bringing down every thought which is opposed to God, and every high thing that exalteth itself against God, it has brought every thought into captivity to the obedience of Christ. Therefore, believing in the resurrection of the Saviour, it rejoices in hope, it loves its neighbor, (1 John iii. 4,) it blesses the enemies that curse it, (Matt. v. 44, 45,) it perseveres in prayer, it rejoices with them that do rejoice and weeps with them that weep, (Rom. xii. 15,) it desires the progress of the gospel, and prays daily that all may become heirs of God's heavenly kingdom.

Behold here, reverend sir, a brief statement of the new feelings which, by divine grace, it has been vouchsafed to me to experience, in order that I might not fail of that for which I was destined, —the true end of my being. Nevertheless I tell you, that although I have such a heart, I am yet liable to sin. (1 John i. 8.) Yes, although I have such a heart, I tell you that I am subject to the temptations of our great adversary Satan, and I sin. I do not, however, conceal my sin, as I formerly did, but confess it before the heart-searching God. (1 John i. 9.) As far as I am able, therefore, I try to avoid sin, asking God's grace for this purpose. If, however, through temptation of Satan, I fall into sin, I "have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John ii. 1, 2.)

I am persuaded that after you have read these lines you will not fear to baptize me, in order that, having fulfilled this command of my Saviour, I may be ready when he shall call me, and not fear lest he should say to me, "Depart into everlasting torments;" but on the contrary may hear him say, "Come to my kingdom prepared for the elect."

I expect your answer as soon as convenient. It would not be difficult for you to come to Zante and stay a week or two, that we may converse together.

If I had the requsite means, I would with pleasure come to Corfu: but not having them, on this account I beg you to come to Zante if you can conveniently do so.

I salute you. Salute them that love me in the faith. Grace be with your spirit. Amen.

His views of baptism.

July 28.—In your last letter you wrote me that you were about to remove to Athens. Before you leave, however, I desire that we may pray together, and converse with each other in regard to baptism. You must certainly be convinced from my numerous letters, that I am now fully persuaded in regard to this subject. I protest against every other baptism but that which is preceded by instruction, repentance, regeneration and faith. The baptism which I received when an infant, is nothing in the eyes of God; it is as though I had not been baptized; because the baptism which is not preceded by all these, is null, is nothing.

Before my conversion, that is, before I became a Christian, I was an unbeliever, an idolater, for I was not a bible Christian. But now, since I have become a believing disciple, that is, since I have truly believed in Christ for salvation, I must be baptized. It is no excuse for me to say that I was baptized when I was an infant; for when I was baptized in infancy, my sponsor professed for me the faith of the Greek Church, and in that confession I was baptized, my sponsor being required to make it before they baptized me. Whilst, therefore, I remain in that baptism, I remain unquestionably in that profession. But now, since I have come to know that the doctrines I then professed by the mouth of my sponsor are contrary to the gospel, and by the grace of God have become acquainted with the saving faith of Christ, on which his true church is founded; in order that I may become a faithful and sincere member thereof, I must openly, before the church of which I am to become a member, profess my faith in Christ in that ordinance of baptism which Christ has appointed, and by which I professed in infancy the doctrines of the Greek Church.

You write me, that before I perform this sacred act I should examine myself, whether I have a reason to give to those who will question me on the subject. Whether I have reason, let any one say who will read the gospel; for he will find on every page precepts and examples, to show that only he who believes and is baptized shall be saved. None can find in the gospel an express command of the Lord in favor of infant baptism; but on the contrary, there are many testimonies of the gospel against the practice. Jesus said to his disciples, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And Peter said to those who asked "Men and brethren, what must we do?" "Repent and be baptized every one of you for the remission of sins." And they who believed Philip "preaching the things concerning the kingdom of God and the name of Jesus Christ, were baptized." "And Peter said, Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we?" The Scriptures always require instruction, repentance and faith. "Then went out to him Jerusalem and all Judea and all the region round about Jordan, and were baptized, confessing their sins." And again, "Bring forth, therefore, fruits meet for repentance." The eunuch was first instructed, and afterwards went down into the water. "And the eunuch said, See, here is water, what doth hinder me to be baptized. And Philip said, If thou believest with all thy heart, thou mayest." These, reverend sir, are the testimonies which induce me to ask for baptism, and which convinced me four or five years ago.

But if any one asks me what is the use of baptism, I am ready to answer:

1. That it serves as a *memorial* of the *resurrection* of Christ, which is the great event on which our salvation depends.

2. He who is already a Christian, shows forth symbolically the most important event in his religious life,—that is, his passing from death to life, from sin to holiness. "We are buried with Christ by baptism into death, that we might walk in newness of life." "Likewise reckon ye yourselves also to be dead to sin, but alive unto God through Jesus Christ our Lord."

3. Baptism prefigures the glorious end of the Christian's warfare and hope,—the resurrection of his body.

4. By baptism he who is already regenerated takes the oath of allegiance to Christ his king, and devotes himself to his service. By means of this rite the disciple professes that he has become a "fellow-citizen with the saints, and of the household of God," as the Israelites were all baptized unto Moses when they passed through the Red Sea. And Peter says, "The like figure whereunto, even baptism, doth now save us,—not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Now, can the child make this answer to God? They tell us that his sponsor does it. But this is inconsistent and absurd. Our duties towards God cannot be done by proxy. In the terrible scene of the last judgment, the sponsor's account will not be accepted instead of ours.

I think this is sufficient for the present, to convince you that I have reasons enough to give on this subject, not only to you but to every other person. If any one calls me a fool for being baptized, I have many reasons to give; not only these few which I have here given, but many others. Indeed, the whole gospel testifies against infant baptism, and in favor of the baptism of *believers*.

I protest against all baptisms which are not performed by *immersion*, accompanied with a profession of faith in Christ. I protest likewise against all the superstitions of the Greek Church. The Greek Church, both in doctrine and in practice, has altogether wandered from the true doctrine of the gospel.

Reverend Sir, if I knew that all these things which I have expressed to you in this and in former letters, if I knew, I say, that all these things were not imprinted on my heart; if I knew that the Spirit of God did not dwell in my heart; if I knew that I were unfit for baptism; be assured that I should never dare to ask it, nor even to say a word upon the subject. For then,—alas for me if it were so!—for then I should have to give account not before man, but before God, —before God who cannot be deceived. But since, on the contrary, I am fully persuaded; since I have a reason to give for it; since all this has its seat in my heart; therefore I ask to be baptized;—yes, I ask it with full conviction; I ask it, finally, lest the time should pass and I should die before I have opportunity to receive it, and be found guilty before the Lord.

I await an answer to what I have written,—an answer which I hope will be joyful for me.

SHAWANOE MISSION.

ANNUAL REPORT.

The report is forwarded by Mr. Barker under date of Oct. 2, '51.

As a mission we have much reason to recount the goodness of God to us the past year. For a season the pestilence was abroad in the land, but we were preserved from its ravages. We have experienced some manifestations of the presence of God in our labors. And though the enmity of the natural heart has in various ways appeared, yet we hope the truth is gradually prevailing among the people. Among other tokens for good we note the increasing steadfastness of the native disciples in the truth they have received.

Ottawa Station.

At the Ottawa station very cheering results have followed the means of instruction employed, results, the full extent of which can be known only as measured by the issues of the life to

come. The tribe is materially changed from what it was fifteen years ago, being noticeably elevated in the style of living, and maintaining a rigid system of morals. A person now and then strolls abroad to indulge an appetite for strong drink. But at home, in their own country, there has been, the past year, no drunkenness, no dram-drinking; nor has there been known a single case of fighting, of stealing, of profane swearing, nor of conjugal infidelity. Such as are not professors of religion, occasionally attend religious meetings; although they manifest great indifference about their own spiritual welfare. The church members are happy in their Christian profession, coöperating with their missionary in sustaining a healthful discipline. A number of them are zealous advocates of the truth. They conduct the afternoon Sabbath services, and sustain in part the neighborhood prayer meetings. Three have been restored to church fellowship the past year, and six excluded; two have died. Present number fifty-nine. Many who were once living members of the church, have departed in peace and the hope of everlasting rest.

Fifty dollars have been contributed for the relief of the poor and church expenses.

Education, among the adult population, is exclusively in their native tongue. These, besides learning to read the Scriptures, get some business training, hold correspondence with one another, and learn to keep accounts. Thirty-one of the children are receiving an English education; for which they are indebted to missionaries of other societies.

Delaware.

This station is in favor with the Delaware Indians. A portion of the tribe have embraced the gospel, and these are elevated in their social condition above the others. They rally round the standard of the cross with great satisfaction, readily seconding the efforts of their missionary, and fervently praying for the blessing of God upon their labors. None have been added to their number within the past year, and the church shows a diminution of its list, from losses by death and the omission of the names of some residing at a distance from the country. The school is interesting.—Among the scholars are several hopefully converted, though they have not yet made a public profession of Christianity.

There are some hindrances to the religious instruction of a large class among the Delawares. Having formed an extensive acquaintance with the mountain tribes, companies are allured by the love of gain into frequent trading excursions among them. This is a lucrative pursuit, but injurious to their morals and manners, and tends to perpetuate their ancient customs.

Shawanoe.

The Shawanoe station is gradually extending its influence among the less favored portions of the Shawanoe tribe. Eight have been added to the church the past year, seven by baptism and one who had received baptism in another denomination, by experience; two have been excluded, one has died,—present number thirty-five.

The principal employments of the people are farming and the lumber business. A few of the young men are engaged as teamsters, freighting goods and provisions to Santa Fe. The vicinity of a portion of the tribe to the white settlements, lamentably exposes them to the "liquid fire," a fruitful source of degradation, and an occasion of stumbling to some who promised well for righteousness. The Spirit of the Lord is raising up a standard against this flood of iniquity. The faithful members of the church for the most part maintain cheerfulness in their labors of love, and enjoy great comfort in the services of the house of prayer, finding the Lord to be to them "as the shadow of a great rock in a weary land."

The station is not able to satisfy the demand for school instruction, a circumstance much to be regretted. The demand is yearly increasing, but the toil in this department has been overburdening to the missionary's wife, exhausting both body and mind.

Locality of the stations—Physical aspects.

Our field embraces the northern part of the Indian Territory, lying west of the State of Missouri. It is a large and very fertile section of country, but is thinly peopled, owing to the scarcity of timber, which is found in sufficient quantities only on the margin of rivers and streams of water. The scattered forests are like so many islands in an ocean of prairie. Travelling on the prairies is truly delightful in the dry season, but in the autumn and winter unpleasant and sometimes dangerous.

Mr. Barker annexes to his report some of the impressions he has received from personal intercourse in regard to

The Indian character.

Very indefinite, not to say erroneous, ideas prevail respecting the character and condition of the Indians. To any one sufficiently acquainted with their language to hold conversation with them, much is disclosed worthy of admiration. The milder affections are active, especially in their domestic relations, and their hospitality to strangers is proverbial. Parental love is strong to a fault, and the death of a child is not unfrequently the occasion of extreme agony, though proportionally brief.

That the Indians are warlike and cruel to their enemies, is an opinion that appears to derive such confirmation from history that it may seem futile to deny it. But it is with great reluctance that they engage in war, and when they do, it is invariably for the redress of real or supposed wrongs. Their cruelty to prisoners of war results more from errors in their moral code, than from a natural thirst for blood.

They have some marked peculiarities:—they are naturally, or from habit, indisposed to regular industry, impatient of restraint, fickle, prodigal and reckless. The fiercer passions, envy, jealousy, anger, malice, by no means lack occasions of development; and without the restraint of higher principles than their reason and the light of nature afford, sometimes rage to a fearful degree. In the conjugal relation they have special need of the gospel to strengthen and hallow the marriage bond. Alienation of feeling, arising from petty causes, leads to frequent separations; and as every man feels at liberty to take one wife after another till he finds one that suits him, and the wife is not identified in pecuniary interest with the husband, there is little to restrain selfishness from mastering all better impulses.

Religious state of the Indian Territory—Sacs and Foxes—The tribes beyond.

We have three stations among thirteen tribes that inhabit this section of the Territory. But we are not alone; missionaries of other denominations are at work here; and thus all the tribes enjoy evangelical instruction, except the Sacs and Foxes. We commend *these* to the prayers and sympathies of the Committee. At present they annoy the surrounding communities by their unceasing depredations. They are opposed to the introduction of the gospel among them; and yet they should not be abandoned as hopeless.

Beyond these, to the westward, there are numerous tribes who have never heard of the Saviour of men. They are noted for their love of plunder and their violence, and it has hitherto appeared impracticable to extend missionary operations among them. The way now seems to be preparing by treaty stipulations made with our government, under which it is hoped such protection as is needed might be secured. May we hope that these providential indications will be heeded? And we do not inquire despondingly, being persuaded that the work will go forward. If ours be not the honor of entering thereon, other Christian denominations will undertake it. The Indians will not be lost after the manner that some suppose. The chase may be abandoned,—we hope it will be, and the bow and arrow numbered among things that were; but they, at least a remnant of them, will be preserved, and fitted, as many of them already are, for the society of civilized men.

MISCELLANY.

POPERY IN BELGIUM.

Popery is essentially the same every where, but manifests itself in different countries in varied forms. Where the spirit of national independence is high, as it formerly was in France and Germany, a certain degree of spiritual independence exists. As a consequence, a considerable purity of faith may consist with a nominal adherence to the church of Rome, as in the case of Fenelon and the Jansenists. But subserviency to the court of Rome draws after it the worst corruptions and abuses. The Irish have boasted that they were preëminently *Roman* Catholics, and we know how much they gained by it,—what human imagination can figure their loss!

A paper read at the recent conference of the Evangelical Alliance in London, by Rev. E. Panchaud, of Brussels, gives a view of the spirit of Popery in Belgium, and of the religious prospects of that kingdom, disheartening in some respects, and singularly hopeful in others. Belgium, judged by the priesthood as described by him,—according to the proverb, "Like priest, like people"—would deserve to be ranked with Ireland and Naples, among the most submissive vassals of Rome. The clergy exalt the power of the church (that is, of the pope and priests) above all other power, human or divine. They claim absolute dominion over the souls of men, and the aid of the state to enforce it. Their devotion to the papal authority is extreme.

Naturally connected with these *ultramontane* views of church polity, we find a form of doctrine that might by analogy be called *ultra-Tridentine*. Dogmas that the better class of Romanists assent to by an effort of the will, rather than receive with cordial faith, are there the daily theme of the clergy, the daily food of the people. The mediation of the Virgin Mary, the intercession of saints, purgatory, penance, priestly indulgences, and other superstitions, the last result of a process of corruption extending through centuries of darkness, form the staple of preaching. Even when the work of Christ is discoursed upon, it is represented as incomplete, requiring to be finished by meritorious works, penances and masses. The physical sufferings of the Saviour afford a theme for eloquent declamation, but his human mother is set forth as "the way" to "enter into the holiest."

The worship of a church entertaining such concentrated falsehood is destitute, as may be imagined, of spirituality. Pomp and show, the merest theatrical finery and parade, are its characteristics. The people alternate between the sensuous gratifications of the church and the most excessive dissipation; and so long as they wear the yoke of the papacy, they are indulged in whatever pleasures they choose. "I will remain a Catholic," said a gentleman of great respectability, "because it is an agreeable religion that does not require much, and which sympathizes with all tastes, with all wants." The moral condition of a society that has no greater restraint than such a faith and worship, may be imagined. The more ignorant classes are hardly above the heathen in their views of religion.

Under ordinary circumstances we might expect that great intolerance would result from the prevalence of these principles, more especially as the revolution that separated Belgium from Holland was excited by the priests for the purpose of throwing off the rule of a Protestant government. But in order to succeed, it was found necessary to combine with the liberal party, and to insert in the constitution an article securing entire freedom of faith and worship. Nevertheless, the clergy have succeeded in

getting control of all the primary schools, and of other sources of influence; and their inclinations would be gratified by the forcible suppression of Protestant worship. This they cannot obtain, as the liberal portion of the community have generally controlled the legislature. That party, however, are by no means favorable to evangelical religion; their opposition to the priests is purely political. Out of nearly 5,000,000 of people only a few thousands are Protestant. From their traditional hostility to Holland, their love of pleasure, their dislike of moral restraint, and the force of powerful social influences, all ranks and conditions are very well contented with "the ancient religion." The intellectual torpidity of the mass, the legitimate fruit of popery, is likewise an ally. With its round of festivals, ceremonies and shows, a multitude of religious orders to act as an ecclesiastical police, the control of primary education, the power of an able press and the influence of wealth and station, the papal church would seem to have a strong grasp on the nation.

But it is stronger in appearance than in reality. Few as the Protestants are, they are active and hopeful. There are ten churches supported by the state, and twenty independent. The religious liberty provided for by the constitution, has been faithfully upheld, and seems likely to continue. This they are diligent in improving. Much is done in distributing the Scriptures and tracts. There are two monthly religious magazines of a decided evangelical character, each circulating from 1000 to 1500 copies. An efficient Evangelical Society carries the gospel beyond the limits of the regular congregations. About 2000 Romanists constantly attend Protestant worship. The very fact that popery is held, not by intelligent conviction, but through ignorance or a love of pleasure, makes it certain that it cannot satisfy an awakened conscience. The increasing avarice and ambition of the priesthood tend to alienate many from their influence. The progress of the truth is not rapid, but it is sure. The conviction is expressed, that if the resources of the Evangelical Society could be enlarged, so as to be more commensurate with the actual wants of the field it cultivates, we might look for still more decisive gains to the cause of truth. But even with existing agencies, by the divine blessing, there is reason to attempt and to expect great things.

AMERICAN MISSIONARY ASSOCIATION.

This Society has five foreign missions under its direction, including eleven stations, seventeen ordained missionaries, nine male and nineteen female assistants, and ten churches, as follows:

Mendi (West Africa) Mission; — one station, four ordained missionaries, two male and two female assistants, one native assistant. Its church is in an encouraging state, and has received additions during the year; but war has interrupted the work, and three missionaries have been removed by death.

Jamaica Mission; — five stations, one out-station, five ordained missionaries, one male and six female assistants. The six churches under their care received over fifty members last year. Some cases of discipline and exclusion occurred. The cholera, which has so desolated Jamaica, proved less fatal to this than to other missions on the island.

Ojibwa Mission; — three stations, four ordained missionaries and a licentiate, one physician, two male and seven female assistants, one native assistant. Each station has a school; at one of them is a church of ten native members, and several hopeful conversions have occurred at another. At the request of the Indians new stations are to be commenced in the Ojibwa country.

Sandwich Islands; — one station, one ordained missionary and wife, reporting to the Association but supported by the church.

Siam Mission; — one station, three ordained missionaries, and their wives.

This mission has shared in the depression of others in the same kingdom under the late king, and now receive with them the protection of the new monarch.

The Association also supports home missions, including Canada and New Mexico. Their receipts during the last year, as stated at the annual meeting in September last, were $34,664.05; expenditures $34,378.59.

BREAD FOUND AFTER MANY DAYS.

Mr. Johannes, English Baptist missionary at Chittagong, on the eastern border of Bengal, was not long since visited by two men, one of them a brahmin, from a place distant three days' journey. The brahmin said that several years ago he was in Chittagong and came into possession of a few tracts. Subsequently, with a few others, he heard the gospel preached. They took their books home and read them, others did the same, and a number of them believed. They were persecuted and scattered, but adhered to the truth they received, suffering gladly for Christ's sake. They now desired baptism. Mr. Johannes at once despatched six of the brethren to examine into the facts. The people detained them and would not suffer them to return to Chittagong, so eager were they for instruction. A letter signed by seventeen persons was sent, making request for baptism, and affirming that upwards of 125 persons desired to profess Christianity. It appeared on examination, that sixteen persons were ready to hazard all for the gospel, and that a much larger number were well disposed, but felt restrained by the stern hostility they were compelled to meet. Some of them, it was remarked by one of the brethren, "appear as if they had been long training in the school of Christ."

The sufferings they were compelled to endure while undergoing this long training, were affecting; and at last, out of the rage of the heathen at their constancy, they have been threatened with ejectment from the lands they occupy. The magistrates have been appealed to for protection, and should this be granted, and particularly if a European missionary could reside among them, to instruct them more perfectly, and at the same time give them a larger measure of confidence, it would seem that the work might be much extended in that community. The people show a candor and accessibleness to teaching, which only the fear of man restrains. Even the Mohammedans hear the word gladly. And all this was wrought by the divine blessing on a few tracts, in a village where a missionary had never been.

THE WALDENSES.

A remnant of these brave confessors of the evangelical faith, whose sufferings in past ages have made their name a household word with all who love the truth, survive in the valleys of Piedmont. Their number is estimated at more than 21,000. Their persecutions obliged them to adopt the French language and to contract foreign alliances, but they are yet Italians, and having been emancipated in 1848, they have begun to resume their ancestral speech, and have set up an Italian evangelical service in Turin, under the protection of the laws. They adhere to their confession of 1665, in form and spirit, and are *the* Protestant church of Italy.

It is not to be supposed that these thousands are all, in strictness of speech, professed Christians, but the spirit of evangelical piety is rising. They have twenty-nine ministers; of whom three are superannuated, six are professors in the college of La Tour, four are evangelists and sixteen pastors. There are 164 primary schools, fifteen parish schools, six girls' schools and two infant schools. The college has eight professors and eighty-four students. Three hospitals and a small fund for the poor suffice to prevent mendicity.

The existence of this little flock, after so many centuries of persecution, is a

fact of more than historical interest. As the constitutional liberties of Piedmont are a beacon of hope for the political regeneration of Italy, the Waldensian church holds up the banner of a pure Christianity to the slaves of superstition in the peninsula. Situated at its northern extremity, at the very entrance, and placed under the guaranty of a government that now presents cheering evidences of strength and durability, its light cannot be hid. It is not for us to predict the immediate future. It may be long before we see the truth working its way southward towards Rome. But we do not believe that Divine Providence has kept that church through successive ages, like the bush unconsumed in the fire, without a purpose; and we are permitted to hope that it is the appointed instrument to do a great work in time to come.

MISSIONS TO THE JEWS.

We have noticed (Magazine, last volume, p. 432,) the operations of the London Jews Society, supported by members of the Church of England. The British Society for the Propagation of the Gospel among the Jews, sustained by English dissenters, maintains missions to the Israelites in London and other cities of Great Britain, besides laboring to the extent of their means on the continent. During the last year a large number of the Epistle to the Hebrews have been circulated among the Jews, in Russia. Mr. Stern, whose field of effort is on the Rhine, has reported more than forty converts, and an associate has been appointed to strengthen his hands. In the Kingdom of Bavaria, with the help of an efficient colporteur, 758 copies of the Scriptures have been disposed of, making 1824 copies in two years. A missionary is also abundant in the work of evangelization. At Rotterdam much opposition is made to Christian efforts among the Jewish population, but the word of God is not bound, and the Spirit has in some cases appeared to give efficacy to its teaching.

Besides strengthening former stations, the society has commenced within the last year a mission to the 100,000 Jews in France. Paris and Lyons have been selected as centres of operation, and it is proposed to visit the Jews throughout the country, to ascertain their condition and preach to them the gospel. The French government places them on the same footing before the law with other religious denominations. They are regularly organized, under the rule of consistories presided over by a grand Rabbi at Paris, and it is possible that this circumstance may for a time prove a hindrance to the free spread of the truth among them.

AMERICAN BAPTIST MISSIONARY UNION.

ARRIVAL OF MR. AND MRS. LORD.

Mr. Lord and wife arrived at Boston, via England, on the 28th of December, having left Ningpo on the 9th of July, and Shanghai the 19th. During the voyage the health of Mrs. Lord appeared at times to be slightly improving, but was subject as often to severe relapses, which threatened a speedy and fatal termination. Her state continues extremely critical, though we endeavor to cherish the hope of her eventual recovery.

DONATIONS.

RECEIVED IN DECEMBER, 1851.

Maine.

Brooklin Fem. Miss. Soc., Mrs. Sarah York tr., 23.00
Baring, ch., for Siam mission, 5.00
North Livermore, Samuel M. Robinson 1.00
Oxford Asso., Rev. C. B. Davis tr., viz. Paris, ch. 75; Mrs. Mary Cummings 25; to cons. Mrs. Jennett E. Butler L. M.; North Paris, Miss Olive Berry's S. Sch. miss. box 1.50; Paris and Woodstock, ch. 12.24; Hamlin's Gore, ch. 3; Harrison, ch. 10.40; Buckfield, P. C. Long 1; Canton, ch. 3.78; Hebron, ch. 16; Sumner, ch. 6.25; Bethel, ch. 12; Bridgeton, two friends 3;

York Asso., Charles Swazey tr., viz. Wells, ch. 9.75; Cape Neddick, ch. 2; Rev. P. Pease 1; Mrs. Cranner 1; North Berwick, W. Dorkham 2; Bowdoinham Asso., W. R. Prescott tr., viz. Litchfield, J. Neal 5; Mrs. C. Neal 1; J. Dennis 15; Winthrop, ch., for Siam miss., 1.87; Ha lowell, ch. 15.54; Fayette, ch. 23.35; Leeds, ch. 4.27; Fem. Miss. Soc. 8.47; Monmouth, 1st ch. 50 cts.; West Gardiner, S. Sch. 2; Kennebec Asso., J. S. Turner tr., viz. Waterville. 1st ch. 35.60; S. Sch. 5.40; T. Boutelle 5; Waldo Asso., viz. China, ch. 50.59; to cons. William Wilson and Mrs. Mary J. Shaw L. M., pr. Rev. N. Butler, agt., 358.51
Wiscasset, John Sylvester 10.00 — 397.51

New Hampshire.

Bow, Rev. S. S. Leighton, for Burman miss., 1.00

Vermont.

Saxton's River, Mrs. W. 1.00

Massachusetts.

A friend to missions 1000.00
Haverhill, 1st ch., mon. con., to cons. Edward E. Kimball L. M., 100.00
North Attleboro', Miss Mary E. Arnold, to sup. M. E. Arnold in Assam Orph. Sch., 25.00
Boston, a friend 5; do. 1; do. 1; 1st ch., (of which 25. is for sup. of Mr. Oncken,) 200; Union, ch. to cons. Simeon Taylor L. M., 100, 307.00
Chelsea, ch., S. Bryant tr., to cons. Rev. A. J. Huntington L. M., 100.00
Canton, Mrs. Bethia Tilden 25
Northboro', S. Wood 5.00
Colerain, Rev. E. Davenport 40.00
Chester Factories, Rev. Silas Kingsley 2.00
Middleboro', Mrs. Ruth P. Coombs 5.00
Charlestown, 1st ch. and soc., Joseph Carter tr., to cons. Edwin Woodman L. M., 100.00
Fitchburg, ch., to cons. Adaline S. Parkhurst L. M; pr Rev. E. Savage, agt., 100.00 — 1784.25

Rhode Island.

Providence, a member of 1st ch., to cons. Simon Greenleaf, LL. D., a L. M., 100.00
East Greenwich, ch., mon. con. 2; Horace Vaughn 7; 9.00 — 109.00

Connecticut.

Bridgeport, S. Sch. 10.00
New Haven, 1st ch. 226.39; for Siam miss., 13.61; S. Sch., for sup. a scholar in Assam Orph. Sch., 30; to cons. Rev. Alexander Hamilton and Dan S. Cooper L. M., 270.00
Essex, ch., to cons. Rev. Joseph A. Bailey L. M., 100; New Britain, ch. 23; Bristol, ch. 104.02; per Rev. E. Savage, agt., 227.02
Suffield, William S. Pomroy 1.00 — 508.02

New York.

Rochester, Ladies of 1st ch., to sup. a child in Mrs. Brown's Sch. Assam, 25.00
New York City, German 1st ch. 5; Rondout, Peter Phillips 40; Staten Island, North ch. 13.38; 58.38
Brooklyn, Strong Place ch., for Siam miss., 34.76; Armstrong, Juv. Miss. Soc., M. J. Smith sec., for Mrs. Jewett's sch. Nellore, 15; 49.76
Braman's Corner, Miss C. A. Quick 1.00
Albany, South ch., Penny-a-Week Miss. Soc., D. H. Woodruff tr., 32.69
Hudson River North Asso., A. R. Fox tr., 71.72; Hoosack Falls, ch. 23; A. R. Fox 5.28; 100.00
Chateaugay, ch. 3.00 — 269.83

New Jersey.

Friends to missions 8.25
Bridgeton, "two apprentices" 1.00 — 9.25

Pennsylvania.

Bridgewater Asso., M. S. Wilson tr., 115.00
Braintrim, Mrs. Huldah Gregory 4.00
Philadelphia, Tab. ch., S. H. Willetts 27.36; Blockley, ch., for Siam miss., 5.75; Chesnut Hill, ch. 12.62; New Britain, ch., Miss. Asso. 17.28; Newton, ch., Rev. R. M. Compton 7; 70.01
Wellsboro', ch., mon. con. 7.50
West Kensington, ch., pr Rev. J. F. Wilcox, agt., 9.37 — 205.88

Ohio.

Washington C. H., S. F. Yeoman 4.00
Ohio For. Miss. Soc., O. Allen tr., 49.25; "name of donor lost" 14.50; Ann'l coll. 8.39; per Rev. John Stevens, agt., 172.14
Miami Asso., viz. Cincinnati, 5th St. ch. 55.55; 9th St. ch., mon. con. 8.57; Mrs. Bassett 5; Lockland 15; Dayton, 1st ch. 20; S. S. 4.90; Wayne St. ch. 9.17; S. S. 16.39; per Rev. J. S,. agt., 134.58
Mad River Asso., viz. Springfield, ch. 49.81; S. S. 6; Piqua, ch. 44.33; per Rev. J. S., agt., 100.14
McConnelsville, ch. 14; West Union 4; Cleveland, ch. 52.63; Granville College For. Miss. Soc., G. E Leonard tr., 10; Zanesville 1st ch., Juv. Miss. Soc. of S. Sch., to ed. George Sedwick and Martha Sanderson in care of Mr. Ashmore, Siam, 30; Wooster, ch. 2.25; Mantua, Mrs. Hawkins 37 cts; Mt. Vernon, ch. 4.30; Painsville, Sarah Hyde 19 cts.; Cesar's Creek Asso., viz. J. B Sutton 3; East Fork Asso., ann'l coll. 7 50; per Rev. J. S,. agt., 128.24
Norwalk, ch., O. G. Carter tr., (of which 2.51 is from the S. S., for Assam Orph. Sch.,) 38.75 — 577.85

Indiana.

Blairsville, Asa Marsh, for Asiatic missions, 12.00

Michigan.

Michigan Bap. Conv., R. C. Smith tr., 100.00
Almont, ch., for Siam miss., 5.00 — 105.00

Wisconsin.

Lancaster, ch. 1.00

Iowa.

Iowa Bap. Conv., J. M. Witherwax tr., viz. Long Creek, ch. 10; Iowa City 1.10; Pisgah, ch. 2.75; Burlington, ch. 5; Davenport Asso., viz. Delaware,ch. 2.25; Dr.Carpenter 1; Wm. B. Morey 1; T. H. Archibald 1; C. G. Blood 1; Coll. 1.40; Dubuque, Juv. Soc. 91 cts.; Coll. at Conv. 9; J. M. Witherwax 1.59; 38.00

Legacy.

East Bridgewater, Ms., Mrs. Deborah Reed, per David Reed, Admn., 30.00

$4049.59

Total from April 1 to December 31, 1851, $36.686.97.

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